THE PACIFIC

VOL. LXVI. SAN FRANCISCO, APRIL 13, 1916. No. 15

Pac Theo Sem
Reading Room
2223 Atherton st.

THE UNKNOWING.

I know not what I do:
  I wrought at that, I wrought at this,
The shuttle still perforce I throw;
  But if aright or if amiss
The web reveals not, held to view.
    What do I know?

I know not what I think:
  My thoughts?—As in a shaft of light
The dust-motes wander to and fro,
  And shimmer golden in their flight;
Then, either way, in darkness sink.
    What do I know?

—Edith M. Thomas.

Pacific Theological Seminary Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

BUSINESS HIT HARD BY PROHIBITION.

We have found something which the liquor forces can use, if they wish, in the efforts which they are making to save the saloons in California. It must be admitted that business—certain kinds of business—is hurt by prohibiton.

There is in Tacoma, Washington, for instance, a man who has had for some time a contract to furnish meals to the prisoners in the jail in that city for eight cents for each meal. When the saloons were in existence in that state and there were many law breakers he made money at this figure. But since the saloons went out the average number of inmates in the jail has been only two a day. The man accordingly has been receiving only forty-eight cents a day, and has to look elsewhere for a livelihood for his family which includes three children.

A press dispatch from The Dalles, Oregon, a city of six thousand population, stated that the jail in that city was empty on the 31st of March and that the jailer quit his job. During the months of January and February, 1916, there were two arrests in The Dalles. For the same months two years ago there were 137 arrests, most of which were because of drink.

The county physician at Spokane, Washington, will be a pauper soon if his services are not required in a private practice. Last year he treated an average of thirty persons a month for delirium tremens or for illness or injuries which were traceable to liquor. During the last two months he has not had a case of that kind. Early in January he had four cases—left-overs from indulgence during the dying hours of the saloons.

The business of the steward at the Spokane county jail has been hit hard also. A year ago he was serving meals to 130 persons daily. On the 25th of March this year a drop to 41 was recorded.

A week later the jailer said: "It looks as if we might as well prepare to close up our hotel in the future. We have seven men here who are to be released now. I do not believe we will have many prisoners so long as the Prohibition law is in effect."

There were only 38 prisoners at that time. Last year during the early months there was an average of 130 a day.

The warden of the penitentiary in North Dakota, where prohibition has been effective for several years, has had exceptional hard luck. There has been so great a reduction in the number of convicts that he has been unable to get men enough to operate the twine plant.

The mayor of Augusta, Arkansas, is worrying over the fact that there are not enough prisoners to keep the streets clean. The year before prohibition went into effect in Arkansas a force of from ten to twenty prisoners was kept busy in that town at street-cleaning.

In that Arkansas town the police patrol has not been in use for a year. Rather than sell it at a loss the mayor has decided to turn it into an auto fire truck to use as an emergency car on small fires.

Bluefield, West Virginia, is a railroad and mining center. It has about twenty thousand population. Recently an evangelist went there to conduct meetings. One day he went with a local pastor to the city hall and jail concerning which visit he has written:

"We went by to shake hands with the Chief of Police and to see if we could give a word of cheer and helpfulness to the prisoners; but we found the door of the jail wide open and a melancholy solemnity and silence brooding over it all. There was not a soul in the jail. We went in and nosed around in some of the steel cages to see if we could not stir at least one prisoner out of some dark corner. But not one could we find. When we shook hands with the Chief of Police and asked him to attend the revival services which we were conducting, he yawned languidly behind his hand, as much as to say: 'Well, I might as well come; I haven't got anything else to do since the booze was banished. Then he remarked that we two preachers were the only folks he had had in jail 'in a coon's age.' "

When the fight was on in West Virginia a few years ago against the liquor traffic the friends of the traffic made the air ring with the cry that business would be ruined. Well, business was ruined, but it turned out that it was not the kind of business they had in mind. Prohibition never hurts anything except the saloons and breweries and distilleries, and the jails and penitentiaries and county and state hospitals and asylums. All these are always hit hard by it.

Last week mention was made in The Pacific of the speech of welcome given by the Vicar of Bradford to the Free Church Council when it met in his city. He also entertained two delegates and attended a reception given to the members of the Council by the Mayor. Now we read that the Vicar has incurred the censure of the local branch of the English Church Union. It is said that he has compromised the Church. "How long O Lord, how long!"

There shall be many births of God
In this humanity * * *
And many crucifixions on the hills
Before we learn that where Christ trod
We all shall tread; and as he died to give
Himself to us, we too shall die—and live.

At a critical time, when my own theology was going to pieces, there was one strong support to cling to—"The stars keep their places, though men's heads run round." I trusted that, if I could ever find truth, it would not be smaller and poorer, but larger and richer, than my traditional belief. I said: "It is not likely that I have had too good an opinion of the Creator. I need not be afraid if the mystery of his nature should forever be impenetrable. My

safety does not depend on knowing, but on faithfulness to the little light he gives."—Charles G. Ames.

"Things are not to be done by effort of the moment, but by the preparation of past moments."—Richard Cecil.

PACIFIC COAST NOTES.

There are four Italian banks in San Francisco, having combined assets of thirty million dollars.

There is considerable talk about making a bishop out of the Rev. Dr. Leonard, pastor of the First Methodist Church of Seattle. The General Conference meets next month.

The first jury of women to sit on a case in the district court in Idaho acquitted itself with honor. After deliberating for two hours and a half they returned a verdict which affirmed the decision of the lower court, although that decision was unknown to the women at the time. The foreman was a clubwoman of wide experience in civic and legislative work for the state federation of women's clubs. One member of the jury was a fruit rancher; another, a teacher; and another a minister. There were three housewives, two stenographers, a seamstress and one connected with a paving company. The women were praised by the attorneys and the judge for their close attention, which exceeded that of the average jury of men. The Woman's Journal, of Boston, says in a comment: "The women accepted their duties as citizens with the quiet sense of responsibility which has distinguished Idaho women in every step of their progress since suffrage was granted them."

The University of Southern California, in Los Angeles, has a Latin-American Department, the head of which is Dr. Julio Zilgne-Uriburu, former Consul from Argentina to Mexico. It is said that he is an international authority on the commercial and political affairs of all the South American republics. Primarily the purpose of this department is to train students who are desirous of going to South America and entering business there; and to that end it offers a group of courses dealing with the history, literature, trade relations and everyday life of Latin-America. As a secondary purpose of the department, students from South America will be initiated into the civilization of the United States. Within a few months, competitive scholarships will be established in a number of the South American republics, the winners of which will be supported by those governments during their course at the University of Southern California. That South America will offer a tremendous field for the investment of capital from the United States in the near future is the belief of Dr. Uriburu. "South America is in many ways a pioneer country," he says, "and at the same time it developing and increasing in population at a tremendous rate. At the close of the present war I believe we shall see a tide of immigration sweeping into South America, the like of which has been almost unheard of. The Argentine Republic, in particular, offers a fertile field for immigration," commented Dr. Uriburu. "This is because there are comparatively few Indians in Argentina compared to the very large proportion of aborigines in the other republics. Before the coming of the white man there were two great centers of Indian civilization, the Aztecs, centering about Mexico City, and the Incas, centering about Lima. Aside from these densely populated centers, there were only isolated roving bands of Indians, unimportant in numbers and in influence. The countries with the smallest proportion of Indians offer the most fertile field for immigration, since, of course, there is more demand for the laboring man where there is not so much native competition."

PRESENT-DAY LIFE AND THOUGHT IN ENGLAND.

The first week in March the Spectator, London's great weekly journal, remarked: "We must never forget that we are at this moment in the middle of the great crisis of the war."

A caretaker of a school in England refused to prepare a class-room for a class in German, remarking: "What's the good of having a German class when in a year's time the Germans will be swept off the face of the earth."

The London Times, writing on "Waste in the Army," says: "The middle-class housewife in peace, as in war, our only real economist, finds the appalling waste one of the nightmares of the war. Organize a committee of British housewives to check this waste and it will be checked, but not before."

Lord Selbourne said recently in reply to a remark that England could be fed from America: "One of our greatest difficulties in this country is in the fact that we have got to get so much food from America; and every pound's worth of food that is produced here and has not to be bought from America is a direct contribution to victory."

Writing concerning the National Economy Campaign and some of the things people are urged by government leaders to do, Lady Frances Balfour says: "The Ministers at the head of the two great spending departments of the war are both of them bachelors, with no knowledge or understanding of the difficulties of domestic economy."

Dr. Campbell Morgan asid recently to his countrymen: "No nation has ever gone down as the result of adversity, but as the result of prosperity." Dr. Morgan has been away for a rest, but is to preach at Westminster Chapel every Sunday during April, May, and June. Dr. Jowett of New York City is expected to preach at Westminster the first Sunday in July.

A Briton who arrived in New York last week says: "The southeast and east coasts are protected for miles inland by trenches which are filled with troops every night. A fleet of 100 naval aeroplanes makes flights out over the North Sea day and night to get the first sight of any of the German scout ships approaching from Heligoland. Powerful searchlights have been placed all along the coast which will light the surface of the water as by day in case of attack."

The Rev. D. Tatton, a Congregationalist minister at Edgeware, has five sons in the army. "The eldest son sold his farm in Canada at the end of last year, and is now training with the Canadian Contingent, whilst his third son, who was in Princess Patricia's Regiment, which he joined in Canada, was badly wounded last spring, and is now back in hospital in British Columbia. The second son is Major in the 3rd Yorkshire Regiment, and the youngest son is a Second Lieutenant in the same regiment, both serving in Egypt. The youngest son is in the Air Service."

Writing concerning life in London during the winter, a contributor to the Times says: "Many people honestly wondered how they were going to get through the winter without taking the wings of the dove, and flying away to some highly organized center of amusement, and being at rest. And now spring is beginning to stir in the hedgerows, and they have not been away, and they find that they are still alive and well, and that they have had their rest—a real one this time. Many people have discovered their own homes and their own resources for the first time, and wonder that they have so long overlooked their advantages."

In "The Woman's World" column in the British Weekly, "Lorna" states that a correspondent wrote that early in March there was little suggestion of economy in London shops, and continues: "Roaming round the West End the other day I was struck with the luxurious and fragile garments of crepe de chine which filled window after window. Blouses of this material in palest shades of pink and blue, which call for the hand of the cleaner rather than that of the laundrymaid, are finished daintily with touches of narrow black ribbon. At a great store a cookery exhibition was being held. One of the prominent figures was a ball supper, consisting of many elaborate dishes. A wedding cake was being iced near by."

A citizen of Glasgow complains of the standard of exemptions as follows: "The tribunals which examine the pleas for exemption from military service are giving us a splendid opportunity of realizing the relative values we, as a nation, place on things. To be maimed, to have conscientious scruples, to be the only support of a delicate widowed mother, are seen to afford far weaker clams to consideration than to have a business absence from which would entail financial loss. Teachers at best are given niggardly extensions, but yesterday, at Brentford, a brewer was granted total exemption because it was obviously impossible to supply beer without its brewer. Will we ever learn to be ashamed of setting up as golden calves what should be cast into the uttermost depths of the sea, and of placing money in an infinitely higher category than principle and human affection?"

A staff correspondent of the British Weekly wrote recently: "Within the past few months I have heard several preachers of great eminence refer wistfully to the fervent feeling and sacrificial spirit of August, 1914, as compared with the present temper of the nation. I think this reproach unfair. Surely the mood of the country in March, 1916, is incomparably grander and more resolute than in the first shock of war. Our enemies know well that they have in us a watchful and dangerous foe. Vast sacrifices have been made, and Britain waits the word to take on herself heavier sacrifices still. Her resolve is fixed that neither for the Empire as a whole nor for the individual lives of her children will she ever accept a German peace. Something of the glow with which our country sprang to the aid of Belgium and France may have been dimmed by experience, but with deeper, clearer vision, with more passionate determination, England looks towards that altar beneath which the martyred souls of Belgium and Serbia are crying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood?' "

Commenting on the slowness of the people to practice economy The Spectator says: "The heart of the nation is absolutely sound, and the British people are willing and eager to make any and every great sacrifice that is plainly demanded of them by the Government. As has been proved again and again, our people will spring to action, however disagreeable, as soon as a clear order is given to them. Why then is there a deadlock? Why is it, when the need is so great that nothing is done? Why do we go on spending in the old way?" The Spetator continues: "The answer is a plain one. Our rulers in office and in the press have dealt with us in abstraction and not in concrete monitions. Instead of giving specific directions for selfdenial and for economy they have been content with general directions."..... Tell men vaguely and generally that they have got to behave themselves and abstain from luxury and self-indulgence, and you make very little impression. Tell them in detail that they must not do this or that particular thing, and provided that there is real need, and you have the general conscience with you, as you certainly would have in this case, you may rely upon accomplishing 80 per cent of what you desire." Accordingly The Spectator makes these computations and suggestions: "The country spends roughly some five hundred thousand pounds a day on liquor. Why should not the Government propose that one day in each week should be a non-liquor day, a day on which it should be regarded as an offense against the nation's best interests—that is, an unpatriotic act, to purchase or drink any intoxicants. This would mean a saving of a couple of million pounds a month..... Next let a day be set apart, clearly a Friday, on which no man, woman or child except for medical reasons should eat any meat..... If no meat were eaten on Friday we should have a saving of some four millions a month. Another saving might be effected by having a sugarless day. ..... These three fast days once established might be followed by a fourth day, on which no man should smoke, and no man or woman drinks tea, cocoa, or coffee."

CHRONICLE AND COMMENT.

The New Jersey Conference of the Methodist Church recently retired the Rev. J. F. Heilmann at the age of 75. He had preached for 52 years, missing only 21 Sundays in all that time.

Dr. Washington Gladden remarked recently that the best news from Ohio next year would be that the number of rural churches had been decreased to the extent of 2,500. This will be through consolidation.

At a recent meeting of the German Press Association in Berlin it was decded that all German papers should decrease the number of pages and increase the price, because otherwise it would not be possible to continue publication.

There are in New York City one hundred thousand night workers, leaving off work some time between midnight and daylight. Some of the Young Men's Christian Associations are to be put on a twenty-four hour basis to meet the needs of these night workers.

A movement has been started to bring the Y. M. C. A. more into touch with the industrial workers. It is said that three out of four of the members have long come from the ranks of the clerks; and that buildings are usually arranged to accommodate the better salaried city worker and the student. In New York, Philadelphia, Pittsburgh, Chicago, and Portland, Oregon, there are movements to put up buildings in the industrial districts.

Oberlin is the most cosmopolitan college in America. The present registration figures show 87 students from foreign lands, representing 19 nationalities distributed as follows: 26 Chinese, 10 Japanese, 8 Hebrews, 7 Bohemians, 5 Canadians, 5 Slovaks, 3 Germans, 2 Swedes, 2 Magyars, 2 Armenians, 1 each from France, Greece, Italy, Poland, India and the Marshall Islands. The geographic distribution of these students is nteresting: 89 come from Asia, 21 belong to different Slavic nationalities. Counting three distinct Chinese languages, thirty different tongues are spoken by these students. The religious systems embraced, or originally held, are Confucianism, Buddhism, Greek Orthodox, Roman Catholic, Mohammedan, Judaism, Protestant.

SOME LEAVES FROM THE LIFE OF THE REVEREND JAMES R. KNODELL.

A short time before Mr. Knodell passed into the other life he wrote at the suggestion of Superintendent Scudder of Washington a brief autobiography which was pblished recently in a pamphlet, for limited circulation, and from which we make the following excerpts.

Mr. Knodell was born in Nova Scotia in 1849, and came to the United States in July 1872. The following winter while working as a carpenter, building a china closet in the Presbyterian manse at Chippewa Falls, Wisconsin, he heard a conversation between the minister and a young man visitor which brought about a great change in his life.

Mr. Knodell was so faithful and so beloved a worker in California, Oregon, and Washington, for many years, in the ministry and in the Anti-saloon League work that we feel sure many of our readers will welcome this account of his experience in preparing for the ministry.

With reference to the visitor at the manse and the conversation which he heard Mr. Knodell wrote:

"This young man, I soon discovered, was a theological student, just returned from the Chicago Theological Seminary. He was giving the minister an account of his experiences, and telling of the chances given young men to prepare for the Gospel ministry. I could not help over-hearing their conversation, as I worked in the opening between the rooms, especially as the noise of my hammer and saw often required that they should talk somewhat loudly.

"Being a Presbyterian myself, and our pastor a Presbyterian minister, it never entered my head but that the young man was a Presbyterian too, and the theological seminary of which he spoke, was a Presbyterian seminary."

Mr. Knodell continues:

"When Mr. Rogers (the student) was leaving the house, I asked him if I could have a conference with him some evening while he was in the city. He consented, and that very evening my wife and I called upon him at his brother's home and had a long conversation. After the interview we went home deeply impressed with the conviction that, if God wanted us, here was provided an opportunity to prepare for Christian work. We talked the matter over thoroughly and came to this conclusion, namely, if God wanted us to prepare for that special kind of work, we would know it without a doubt, by following the signs. First, I would have work during the whole summer, which on my part I would faithfully perform. Second, I would have good health all summer of which I would take good care. Third, I would sell my equity in some property. I had purchased and in a small house that I had built, for a fair financial return. If these three things happened in this way, we would look upon them as an intention that we were to make the preparation necessary for the Gospel Ministry.

"The first of September came. I had never enjoyed living and laboring more in my life, than I did that season, and work was plenty and remunerative. I had disposed of my property. There was nothing further in the way. I was convinced God had called me. I determined to obey the call.

"Chicago Theological Seminary opened on the fifteenth of September that year. On that date I was on hand and was duly enrolled. My admission was not of the heartiest, because I was from the work bench and not from the college. However, I was admitted "on condition" that I made good by the middle of the year—at Christmas time. I had never gone anywhere 'on conditions' before, and I rebelled somewhat; but was ashamed to go back to Chippewa Falls, as it had been prophesied by my friends that I would, before the year was out. So I swallowed my pride and accepted the conditions.

"I found a fellow student who had already been in the seminary two years and was now back for his last year. This student being also a married man, went with me house-hunting, and we rented the basement story of a cottage, about ten or twelve blocks from the seminary. He, being a senior, took the three front rooms and I, a conditioned freshman took the rear three. The arrangement was good, and we made lasting friends of our theological neighbors.

"Having a house in which to live, I sent for Mrs. Knodell, who had remained behind in Chippewa Falls, in case a retreat was necessary. When she received the summons, she sold the small lot of household stuff we had left, and came to our home in the 'windy city.'

"I was afraid of the large number of students, most of whom had been through college somewhere, and had been having class drill down almost to the very day they came to the seminary. Oh, how I envied them, the ease with which they took all the affairs of the new year and the new surroundings.

"I spent most of that year under Professors Hyde and Hopkins. The former was professor of Special Studies and the latter the Church History professor. Professor Hyde was exceedingly kind. Without his encouragement I would soon have gone down town to look for a job on the walls of some building.

"One day in the library, consulting some books of refence, I overheard a couple of students talking. One remarked: 'I had planned to go to the Presbyterian Seminary for Theology this year, but was persuaded to come back here for Theology and graduate from McCormick next year.'

"This remark made me feel much as I suppose a young girl might feel when she discovers she has been inveigled into the wrong house in a strange city. What did he mean? Was not this the Presbyterian Seminary? If not, what was it? I made bold to ask them, although betraying my ignorance went greatly against my grain. However, I soon learned that I was not, as I supposed, in the Presbyterian Seminary, but in the Congregational. "What,' said I, 'is Congregational'? I had never heard of such a thing. No such denominational fish swam in Nova Scotia waters, at

least not in the eastern end of the province, where I was brought up.

"I at once sought out Dr. Savage, who had the Seminary matters in charge, and demanded an explanation of the deception that had been practiced upon he. A short conference with him showed me that no one was to blame for the mistake but myself. A little more conversation and I was persuaded to remain were I was for that year. Then, if I wished, I could spend the succeeding years at the Presbyterian Seminary. This seemed reasonable and I consented to go on. Suffice it to say, before the year was out, I had confirmed, by well-considered action, what I had by accident fallen into. I had joined the Congregational church and denomination.

"No sooner had I become well settled in my relation to the Seminary, than my funds began to run low. This was a new disaster and one apparently not so easily cured. When at our home our resources were reduced to a package of 'self-rising buckwheat flour' and a half dozen milk tickets, I was convinced that I must do something. One morning, leaving the class room, where we had been studying 'Porter's Intellectual Science,' I remarked to a classmate, 'Well, this is my last recitation.' Asking what I meant he discovered our condition, and that I was going to hunt for a job.

"Whn I reached home that evening, from a fruitless search for work, I found Professor Hyde had been to visit us, having heard from the student, to whom I had made confession, that I was going to quit. The Professor left word for me to come and see him as soon as I came from down town. I did, and found that he had plans for me, that would preclude the necessity of my leaving school. He made me the following offer: The man who had been doing the janitor work for the two halls of the Seminary, had suddenly discontinued his service. That job was offered me and I promptly accepted it. But I did not go at once to the work because one of the other Seminary officers had offered the job to another of the students, who had that day, unknown to Professor Hyde, gone to the work.

"However, the Professor knew a certain woodyard owner, near the Seminary, and he went to him and secured for me an opportunity to saw cord wood into stove lengths, to split and pile the same, for $1.25 a cord. I went at this job nights and mornings and kept the wolf from the door for two weeks, when the fellow who had taken the janitor work, threw up the job, as too hard, and it at once fell to me. There was $30.00 per month in that job and I did it gladly. The work consisted in sweeping eight long halls, five recitation rooms and making and keeping up fires in these latter, after having cut the wood for them. All this was to be done daily, and I did it for a year.

"About the end of November, a call came to Professor Hyde for a student to preach once a Sunday at the small town of Bloomingdale, not very far from Chicago. This work he offered me. I had never preached a sermon in my life. Sometime, however, I expected to do so, why not begin now? I said I would. The service was to begin in about three weeks. Under the advise of Professor Hyde, I went to a student by the name of E. Wright and told him my difficulty, and that I wanted him to help me out. He had a church in a small near-by town where he preached each Sabbath. He directed me to write a sermon and go out with him next Sunday and preach it to his people. I got a book of sermons out of the library. I looked them over to see how they were made. Also I peeped into 'Beecher's Lectures on Preaching' to the Yale students. From these books I got two ideas; first, that sermons were not all run in the same mold, and second, no one was ready to preach until he had something to say. What had I to say to a people I had never seen and whose needs I had not the slightest idea of! While thus cogitating my eye fell on a verse in the open Bible before me 'I am not ashamed of the Gospel of Christ'. I responded to that. The Gospel had done so much for me, that I could truthfully say, 'I am not ashamed of the Gospel of Christ'. Here then was my text, and, something to say. On this start I built my first sermon, and when I preached it, Mr. Wright said it was O. K., and he so reported it to all the fellows in the Seminary, all of whom, by the way, were greatly interested in my experience.

"I repeated this transaction for another student, the next Sunday. At the second attempt, I preached upon the text 'Acquaint now thyself with Him and be at peace, thereby good shall come unto thee".

"Two sermons to start with! I was rich! Those two sermons represented $15.00, for I was to get $7.50 a Sunday, and my expenses, for preaching one sermon to those Bloomingdale folks. That continued until the middle of the following March. I kept up my studies; I did the janitor work, and I preached each Sunday. But it was too much. I was not equal to the strain. One night, when my wife was sleeping and I was preparing my next Sunday's sermon, something snapped in my brain; my head fell on the table; my pen flew out of my hand on the floor, and I was dazed. Of course, I did not know what was the trouble. I got up and walked the floor for awhile and soon seemed all right again. But fifteen or twenty minutes application repeated the transaction. Again and again I sought to carry on my work that night but it was soon evident that I might as well go to bed. I did so, and lay tossing about the rest of the night. The morning found me unable to think or remember or talk coherently.

"The chief physician of Rush Medical College was called, and he pronounced the trouble "Brain Lesion" and ordered me to desist from all mental labor. This was not hard to do as I did not seem to have mentality enough to do any labor. Two weeks of enforced idleness passed, when one Sunday morning I got up feeling as fit as ever I did. We went to church and enjoyed the day. Monday I returned to my classes and to work as janitor; the Bloomingdale work having in the meantime, gone to another student.

"By careful effort I got through the following month. At the end of that time I passed my annual examination with honor, and was recommended for the second year.

"On the closing day of the year, Rev. H. A. Miner, Home Missionary Superintendent for Wisconsin, was present hunting student workers for that state. He got on my trail and engaged me to go to Ironton and Lavalle for the four months' vacation. Having accepted the appointment we stored our furniture, and the following Sunday we were pastor and pastor's wife of a home mission field. The Home Missionary Society was to give us $150.00 for the four months; they also paid our expenses to and from the field. We were to be boarded and housed by the people where we worked.

"My first Sunday at Lavalle was a great day, and a kind of pivotal point in my development as a preacher. The first sermon was preached in a hall over a store. It was a manu-

script sermon; one of those preached so acceptably to the Bloomingdale people. I was quite sure it was good, for it had passed the scrutiny of an educated congregation near Chicago. Who were these country folks that they should discount it?

"There were present that morning an Advent preacher of large notoriety in that district. The Adventists were about to commence special services in a great tent down on the river banks, below the town. When I had closed my service, he announced, before the people could get out of the hall, that he would preach there that evening, 'And,' said he, 'It will not be a copy book sermon either.' A general ha! ha! followed this thrust, and I went away feeling small enough to crawl into a very small knot hole. I heard about his sermon that evening, although I did not hear the sermon itself. The people said it was "great." 'He did not have a speck of paper, and he took off his coat when he preached.' Here was set before me the standard of sermons that that community approved, and by implication demanded, and would praise, whether they lived up to the doctrine contained in the sermon or not. Here then, my job was cut out for me.

"Let me now say that although, I never saw the necessity of taking off my coat in order to preach, I did achieve the success of preaching pretty loud sermons, and without 'a copy book.'

"I had as bitter an experience at Ironton, the other half of my field. Indeed, it was harder, in that it took the whole four months of my stay on the field to work it out. It happened in this way. There came into my meeting, shortly after it began, a fine, tall, straight, black-haired and black-eyed man, dressed in a suit of sober gray. He walked up to the third row of seats from the front and sat down right before me. When he had placed his hat and settled his coat tail, he gave me attention. He looked me over first, then, as I thought, looked me through. Those sharp black eyes seemed to search me thoroughly. I stood convicted and condemned before him. Of what, I did not know. I only knew that the writing on the wall in Ahasuereus' hall was not more condemnatory nor more just than the condemnation I read in the face of that man. Judgment had been passed on me. Every Sunday morning for nearly four months than man came to church in exactly that way, and passed condemnation on poor me. I never met him to speak to him in all that time. He walked out of church each day just passing a kind 'Good-day' with those about him. I never asked who he was. I feared what the people might say if I opened the subject. The rest of the people seemed well enough pleased, but it was only a question of time when this man's judgment would be concurred in, by all the rest of the people.

"The last day of my four months arrived, I announced during the service that this was my last appearance. I could not say I was sorry. Indeed I was not sorry, I believe I was more glad to get rid of that man than I had ever been of anything in my life. I thanked them for their kindness to me and pronounced the benediction, and fondly hoped the affair was now off my hands. To my great surprise, the man whom I had so long feared, did on this occasion what he had never done before. He waited at the end of the pew till I came down the aisle. When I reached him he extended his hand with a most amazingly kind smile on his face, and said, in the gentlest of voices, 'I cannot go away today without telling you what good you have done me Sunday after Sunday. I want to thank you for your faithfulness to my soul.' His eyes were full of tears, so were mine. My voice was full too, of something, so that I could not speak. Before I had control of myself he was gone and I have never seen him since. How I had suffered! Now, how I rejoiced!

I do not recall that much spiritual good was accomplished in the communities to which I ministered. The people were sorry, they said, to have me leave them, when September came. They gave us, to carry away, some marks of their appreciation and love. On the whole I went back to the Seminary with a more serious view of the Ministry than I had the previous year, and the great determination to ally myself more closely with Jesus the Lord.

For the next two years, I did the routine seminary work with an ease that surprised both myself and the professors. During those years, I relieved Professor Boardman, the teacher of Theology in the seminary, of a work he had taken upon himself, ministering to a Mission church in the south end of the west side of Chicago. The organization was known as the Wilson Street church. I preached here all the second year, during my second vacation and most of my third year in the seminary.

When my third year was over, I decided, with the approval of the faculty, to remain in the Seminary for an extra year, and take during that time the studies of the 'Regular Course,' having had up to this time the studies of the "Special Course."

My wife and I went during that vacation, before my fourth year began, on a visit to our old Nova Scotia home. When we came back, the rest and change seemed to have thoroughly recuperated me. I went into the new year with greater vigor than I had had since my first year.

My fourth year was Professor Curtiss' first year in the Chicago Seminary. I was in his first class in Hebrew and Old Testament studies. I ended the year in the 'advanced section' of that class, and with honor. This earned for me my A. B. degree. That was in the spring of 1879. From the Jewish stand point I was then of the orthodox age to enter upon a public ministry, thirty years old.

My early education among the United Presbyterians had drilled into me the old-fashioned Theology, and it has largely stayed with me all through the years. While Professor Boardman's theology was considered by some of the 'smart' men of the Seminary too 'Old School', to me it had many paragraphs that I could, by no amount of love to the professor, persuade myself to believe. When I left the seminary I seemed to have only a few things that I was sure of, and when I faced the duty of being pastor of a church my heart failed. I did not know what I should preach. Just then the "new theology" was spreading like a contagion and many men got it not knowing how or why they did so, anymore than some children know where they caught the chicken pox. I heard men preach. I read articles in the religious papers. The men and the papers seemed to contradict each other and the word of God. The theology I had been taught in the seminary seemed to contradict the Bible doctrines that had led me to Christ. I was in a quandary. I in this dilemma I went to Professor Boardman and stated to him the case thus: 'What shall I preach.' He said, 'Just what you believe and no more.' My reply was: 'I don't know what I believe. I don't know

whether or not I believe anything.' Putting his hand on my shoulder he said: 'It is not as bad as that, I think, is it? You believe in God. You still believe in conversion to Jesus Christ?' 'Yes' I said, 'I do believe in God, and no one can change my mind with respect to the work done in my soul by the Holy Spirit when I became a Christian.' 'That's enough,' was his answer. "Tell them of God and of the salvation by Jesus Christ. Be present whenever you know of any old and tried Christians going home to glory, and see how they triumph, and you'll come out all right. When you have a difficulty, take it to the Throne of Grace. If you ever feel like writing to me do so. I will be glad to hear from you.'

I had gone into the seminary with a whole 'Shorter Catechism' and 'Confession of Faith' that I thought were unimpeachable. I came out with only two certainties, God and Conversion. But these, like the 'five barley loaves,' have been multiplied till today no number of 'baskets' can hold the things of God and Christ I see opening before me and claiming presentation."

PACIFIC THEOLOGICAL SEMINARY EARL FOUNDATION LECTURES, BY PRESIDENT VINCENT.

Not since Theodore Roosevelt gave the Earl Foundation lectures in the Greek Theater in Berkeley have people been so eager to hear the lectures on this foundation as they were to hear the six which President Vincent of the University of Minnesota gave during the last two weeks on "Self and Society." In popularity these stand with those given by Drs. Van Dyke, Abbott and Roosevelt. The hall in Harmon Gymnasium on the University grounds was in use, or they would have been transferred to that after the first night. Night after night the First Congregational Church of Berkeley was more and more crowded, until the fifth evening 2,100 persons were jammed into the various rooms. That night Dr. Nash announced that President Vincent had suggested, when asked to go to the Greek Theater, that he give the concluding lecture twice the following evening. When the doors were opened at 7:00 that evening about 1,700 persons poured in and occupied the seats at once. After an hour the building was emptied and not less than 1,400 entered.

We give this week some excerpts from the first two lectures, "The Social Group," and "The Sense of Self," and next week will present in the same manner the other four.

In order that our readers who did not hear the lectures may know at once the trend of thought, we give the subjects of the entire six: The Social Group, The Sense of Self, Self and the Group, Ego and Ethics, The Larger Selfishness, The Kingdom of God.

The aim was an interpretation of philosophy, ethics, and religion from the social point of view.

THE SOCIAL GROUP.

"Men everywhere seek to avoid mental perplexity, a sense of moral delinquency and isolation from the unseen forces of the universe," said Dr. Vincent in the first lecture. "Philosophy, ethics and religion are the organized, reflective expression of those fundamental human needs. Knowledge, duty, faith are, therefore, persistent aspects of life."

Dr. Vincent continued: "These three ways of looking at and feeling about experience are closely related. In the long run they tend to come into some kind of consistent relation. This is far from saying that they grow logically and systematically. Social institutions, customs, modes of thought develop unconsciously, often by chance, never methodically. But a change in thought sooner or later will affect conduct. Or vice versa a new form of behavior, hit upon unconsciously, may require an explanation or theory to give it sanction. In similar fashion mental or moral changes influence religious attitudes, while it is well-known that a spiritual awakening reacts powerfully upon ethical standards and modifies intellectual views.

'Through philosophers, prophets, preachers, society tries to bring thoughts, conduct and faith into harmony in order that each may strengthen the other. Inconsistencies, conflicting views may exist in the same individual mind or in the same group tradition, but as the conditions of life change these irreconcilable things will come to light. Then it becomes the function of thinkers and spiritual leaders to bring order out of chaos, and offer new and unified interpretations.

Evolutionary Philosophy.

"Only of late has anything like harmony been reached in the views which the evolutionary philosophy forced upon contemporary society. It is safe to say that Darwin's 'Origin of Species' seriously disturbed the philosophical, ethical and religious equilibrium of his times. Every philosophy, whether materialistic or idealistic, requires an ethical and religious adjustment to its underlying assumptions. This is conspicuously true of the social theory which is predominant in a given group. Individualism as a philosophy has very definite moral and religious implications. So, too, collectivism demands not only acceptance of an intellectual theory, but insists upon a recognition of corresponding ethical standards and a religious faith. The present time is one of peculiar social significance. A study of contemporary tendencies ought to be rewarding. Attention may first be turned to the increasing emphasis on social responsibility, on the social group.

The idea of group solidarity is as old as human thought about life. In primitive conditions the family, the clan, the tribe is the unit, not the single member. Group responsibility is recognized. Vengeance is a group concern. The morality is that of group success and survival. The man or woman is treated as a means to group ends. Freedom, rights, self-development are little heeded in a tribal group hard pressed by enemies or by a grudging environment.

"The Utopians have exalted the social group as the most important thing. Plato made his guardian philosophers the servants of all. They sacrifice all personal preferences. More made communism the typical institution of his Utopia. The dreamers of the French revolutionary period painted alluring pictures of fraternity and of communities from which all injustice and ill-feeling had been banished.

Exalts the Community.

"Owen and Fourier not only wrote but wrought. They established model communities in England and France. The example spread to the United States. New Harmony and Brook farm are the best known of more than two hundred experiments that were made in this country. All exalted the community, the group over the individual. All failed because they could not preserve inner harmony, or protect

their younger members from the example set by an individualistic society outside. It is worth noting, however, that those communities which had a strong religious faith survived longer than the experiments that lacked a vivid and convincing idealism.

"Socialism also emphasized the group. Karl Marx's insistence on the doctrine of class-struggle made of the working class an end to be served. The tendency of socialists to lay the blame for social ills almost wholly upon the social system as such has had the effect of making the group the conspicuous factor and of relegating the individual to the position of a helpless victim of social forces.

"The industrial revolution, which has changed the face of modern society, crowded people into towns and cities, created conditions which menace health and life in countless ways, and has raised many serious problems, has done much to make men see the extent to which the social order is responsible for modern evils. Social legislation, factory laws, housing regulations, compulsory education, industrial insurance, old age pensions, extension of municipal functions, —all bear eloquent testimony to the increasing importance which attaches to the social group.

"The evolutionary theory of social growth as developed by Herbert Spencer, his famous analogy between society and an animal organism, his attack upon Carlyle's "great man theory" of history, had the result of representing social evolution as a kind of independent cosmic movement in which individuals played wholly subordinate parts. 'The social organism,' 'interdependence,' 'social structures' and other terms made familiar by Spencer have had a wide-spread influence, in laying stress upon the social group.

Product of Group Life.

"Contemporary social psychologists have made a contribution to the same view. They have pointed out that the individual is the creature of environment; that he is so steadily played upon by social suggestion all his days that he is little more than a product of group life, a social sample, or symptom. Not all of these thinkers have taken so extreme a view, but the net result of the work of this school of social psychologsts has been to enhance in a marked way the importance of the social group as an entity.

"Finally the present war is showing in a dramatic, tragic way what group dominance means. Individuals are being ruthlessly sacrificed. Artists, poets, priests, are sent to the front along with plowboys and artisans. The ethics is the ethics of group survival. What helps the group is right; what hinders it is base. The religion of the warring group is the old tribal religion. God is an ethnic God of battles. The test of individual religion is its power to sanction and enforce sacrifice and loyalty.

"Such is the idea of the group in its extreme form. It is the philosophy of social survival, of collective efficiency. The individual is merged in the mass. Morality is bent to the same end. Obedience, self-abnegation, a sense of irresponsibility, even of helpless determination from without are the lot of the individuals who accepts this extreme view of the dominance of the social group. Religion becomes a group worship of a group-created deity who demands sacrifice for the common purpose. This philosophy with its morality and religion may serve a primitive tribe or a modern nation fighting for its life, but this system cannot satisfy a people who seek to maintain another type of civilization."

THE SENSE OF SELF.

In this address Dr. Vincent said in part:

"The first lecture presented the social theory which sees only the group, the tribe, the clan, or nation, seeking its own success and survival, cozening, coercing and sacrificing its members, who are thought of merely as means to group ends. The ethics which fits into this theory is the ethics of subordination to group purposes. The useful religion is that which furthers and sanctions sacrifice and obedience. In such a social order the man comes to think of himself as a passive, irresponsible creature of the group, or, as the hopeless slave, or as realizing his largest possibility in submitting to its control.

"This sense of self is very unlike that of the typical American. He has an aggresive, assertive feeling of self; he resents control, talks much of his rights, has little idea of sacrifice. To him the group is a mine to be worked, not a cause to be served. His attitude might be described not alone as American, but as Anglo-Saxon. Just now, to be sure, the British are having a taste of group control, but this is regarded as the result of a passing emergency. Why this feeling of Americans and Britains about themselves as persons, and their relation to the social order? The ready answer is that they are individualistic and are influenced by the philosophy, ethics and religion of individualism.

"It is important to distinguish between individualsm as a reflective interpretation of life, and as a sense of personal desire to act and to enjoy. Many a savage is a thoroughgoing egotist. He seeks his own end and yields sullenly to group coercion. That does not make him an individualist in the sense that he holds a theory of the common life. Egotism has existed everywhere and always. The group composed of unmanageable egotists did not survive. Only those groups have persisted which have been able to force their members into some kind of team play and loyalty. As we have already seen, the theory of group dominance has been the prevailing philosophy. The doctrine of individualism, for all its present vigor, is a relatively recent growth. The individual as we know him and in his thoughts about himself is a discovery of the last two or three centuries. Let us examine the chief influences which have brought him into being.

"Early Christianity, as we have said, made its appeal to individuals. Men and women, poor, oppressed, persecuted in the Roman empire, found unspeakable satisfaction and joy in a feeling of comradeship and communion with a God that regarded each one of them as a child. The personal relation, made in the circumstances, a marvelous impression. But gradually the church was organized and acquired a hierarchical, institutional character. A powerful unifying influence in medieval life, a nursery and preserver of learning, the church became a rival of states, gained power and wealth, and exercised spiritual authority over men's minds and conduct. The reformation was a revolt against this group control. One fundamental result of this change was to give the individual a deep sense of personal and direct relationship to his Maker. The mediation of the church seemed at last to be eliminated. To be sure ecclesiastical machinery of a new kind was in a measure instituted for the old. There was much less emancipation and individual freedom than men supposed. Nevertheless, the net result of the reformation, in the countries where it pre-

vailed, was enormously to enhance the significance, independence, and importance of the individual in his feeling about himself.

"The moral implications of the view were naturally and logically developed. In spite of Calvinistic dogmas about predestination, the movement was toward a vigorous assertion of 'freedom of the will' and a deepened sense of personal responsibility for conduct. The intellectual interpretation of these religious and ethical changes represent the group as made up of perceptibly independent persons directly related to God, and responsible for the consequences of their own freely-willed choices. A new sense of self was well on the way to rapid growth.

"Two indirect but powerful influences should be mentioned in connection with this development of a feeling of individual freedom. The voyages of discovery which enlarged men's idea of the world not only stimulated the imagination but gave scope for men of adventurous, disposition. The romantic deeds of these discoverers emphasized the role of personal initiative and leadership. Men stood out as individuals. The revival of learning, due so largely to the discovery of the Greek classics, stimulated study, liberated the spirit of free inquiry, emancipated many men from mere tradition and set new forces at work. This intellectual and aesthetic awakening quickened in many ways the growth of the sense of self, and prepared the way for the coming doctrine of individualism.

Theory of Social Contact.

"So long as social institutions were sanctioned by 'divine right,' philosophy, ethics and religion combined to prevent inquiry and discussion about the foundations of political society. At last the civil war in England offered an opportunity. Hobbes propounded his theory of social contract. This, developed by Locke and Spinoza, gave Rousseau his clew for the philosophy of the French revolution. This theory of the social contract gave the individual great importance. He became, through his ancestors, one of the creators of the state; he acquired 'inalienable rights,' and received a full stock of phrases about political freedom and popular sovereignty. Little wonder that with the rapid extension of the suffrage and the growth of democracy, the modern citizen of popularly governed nations had an exaggerated idea of his own importance as a reflective voter and as a political factor. The chance has tremendously enhanced his sense of self as a source of ideas, initiative and responsible conduct.

"The industrial revolution profoundly influenced all social institutions and ways of thinking about them. The old order was broken up. Country sides were gathered into towns and cities. Men of imagination, organizing power, executive capacity, found unexampled scope and opportunity. These leaders acquired rapidly great wealth and power. They quickly began to rival the landed proprietors. This sudden and radical change discovered and released new sources of human energy. The new captains of industry and commerce gained a vivid sense of their own importance. They asserted themselves vigorously; they demanded rights and privileges. They were conscious of success and of being responsible for the great things they had done. Individualism was the only philosophy which such men could accept as an interpretation of what had happened.

"Economic, political and ethical theory was quickly formulated to cover the facts. Old laws and customs were hampering the new economic forces. Away with these limitations. Laissez faire was the dogma for the hour. Stimulate these able men. Their success will contribute to the welfare of all. The richer they become, the better for everybody. There will be more goods, more wages, more prosperity and happiness. Let every man do what he pleases provided only that he does not interfere with the equal rights of every other man. At last, individualism got itself formulated into a philosophy and an ethic. Its religion was a personal, individualistic religion, with a suggestion of 'divine right' sanction for the possession of wealth and power acquired by one's own effort.

Frontier Conditions.

"How perfectly this philosophy fitted the needs of America with its largely frontier conditions! Individualism is the philosophy of the frontier which is characterized by independence, freedom from restraint, resentment of expert pretensions, a faith in the jack-of-all-trades and an unshakeable belief in the essential righteousness of looking out for number one. Individualism as a creed has accomplished wonders in the United States. Can one be surprised that the American has an intense sense of self?

"The recent growth of urban industrial society has challenged the philosophy of individualism. The group theory is making itself heard. Are workmen responsible for unemployment, for bad public sanitation, for certain types of industrial accidents, for infant mortality? These are unpleasant questions for a thorough-going individualist to hear. So far as he can, he turns a deaf ear to them. The philosophy is still the characteristic American social creed.

"Individualism in its extreme form declares each man to be an independent center of ideas and actions, responsible for his conduct. It asserts that the free exercise of individual rights will best serve the group which exists, not for itself, but to give individuals opportunity to realize their own purposes. Ethically, individualism affirms the law of equal freedom for every man and puts its faith in a maximum of personal liberty and a minimum of group control. The religion of individualism is an intensely personal religion with stresss upon responsibility. It provides a purely personal, individual salvation and tends to provide a kind of revised 'divine right doctrine' with respect to the possession of wealth and power.

"In spite of all its effective service as a stimulus to effort, as a means of ecconomic growth, the philosophy of individualism has grave faults. In its extreme form it makes men arrogant, self-assertive, unimaginative, narrow in sympathy, selfish in conduct, and pathetically restricted in religious faith and idealism. Individualism of this type cannot satisfy the needs of the times."

A. M. A. WORK IN MEXICO.

I had the privilege of spending two days here at Mexicali, and found that although the number of pupils had not increased, yet when I asked them how many of them were ready to become Christians, nine of the boys signed their names to this statement, "I hereby desire to become

a Christian." In Chinese it read, "I these day have set my heart to believe in Jesus." Some even wanted to know whether I would not baptize them then and there, but I thought it best to send them more Chinese literature, so that they might know better what it meant to be a Christian, although they have now been taught for nearly ten months. Mrs. Grubb has received her monthly salary of $20, which has been paid by the ten or twelve pupils that come for instruction in English twice a day for six days in the week. They have also paid $10 for the room in which the school is held. Whenever the pupils are unable to meet all their expenses, Mr. Wong Fook Yee comes to their relief. He has been a great friend to the school as well as of Mrs. Grubb and myself. He and his wife treat Mrs. Grubb royally, and personally I am as much at home in his house as in the best house in Calexico. There seems to have been no disturbance on account of the Mexican war. Indeed it is noted that some planters are desirous of bringing 2000 more Chinese into the Northern part of Mexico in order to enlarge the cotton industry.

C. R. Hager.

NOTES AND PERSONALS.

Next Monday at the meeting of the ministers in San Francisco the address will be given by the Rev. S. C. Patterson on "Shakespeare's England."

The graduation exercises of Pacific Theological Seminary will be on Thursday, April 27. The address will be given by Professor George Herbert Palmer of Harvard University.

The Rev. Dr. Charles R. Brown has added to his other duties at Yale those of college pastor. In this way he will have closer and wider touch with student life. Dr. Brown's mother, whose home was in Iowa, passed into the other life recently. The father preceded the mother two or three years ago.

Thursday evening, April 20, Rabbi Meyer will give in the First Congregational Church of San Francisco, under the auspices of the Literary and Debating Society, an address on "The Social and Economic Conditions of the Jews in the Period Between the Two Testaments." The lecture is open to the public without charge.

A fine pipe organ was dedicated by the Congregational Church at Lodi last Sunday. It was put in at a cost of $2,500. Ths addition to the equipment places our Lodi church on an equality with, perhaps in advance, relatively, of all other churches in the San Joaquin valley. Congratulations to Mr. Schwimley and his people!

Mayflower Church at Pacific Grove now has on hand money sufficient for another pipe organ. The one given by Mr. Carnegie was burned with the old building a few years ago and was not replaced. Mrs. Mary Conklin left a bequest of $2,500 a little more than a year ago. It has been received with interest thereon and amounts now to $2,637. This will be used for a new organ.

The Rev. George H. DeKay has been engaged by the Church Extension Committee of the cities on the east side of San Francisco bay to act as superintendent of church extension. He will act as pastor, for a time, of two churches —the Richmond church, and the Boulevard in Oakland, preaching at Richmond in the morning and in the Boulevard church in the evening. As stated in The Pacific a few weeks ago this movement to push forward our work in the east bay cities is one that should be encouraged in every way. In this day a poorly equipped church is woefully and inexcusably inefficient.

The calendar of Plymouth Church, Seattle, for Sunday, April 2, contained this notice: "Mrs. Temple's very long and trying illness came to a quiet end last Wednesday morning, when, with her Lord's dying words on her lips, she entered into His blessed presence. We rejoice with all her loved ones, over the calmness and confidence of the close of her earthly pilgrimage. Many among us knew Mrs. Temple during the years she gave herself so effectively and yet so silently to the service of the congregation, but not only the old members, but the new also, will feel a deep and loving sympathy with the sorrowing families, for we too have learned to know and love her genial and distinguished husband, even though we never knew him as pastor of Plymouth. We thank God for His goodness to Dr. Temple, and the best news we have had for many a day is that he expects soon to resume his pulpit work. May God give him and to all his dear ones, in abundance, the comfort and the counsel of His grace."

AN APPRECIATION OF DR. W. J. WILCOX.

Many friends of Dr. Wilcox, to whom were applicable the New Testament words, "the beloved physician," gathered in Pilgrim Church, Oakland, Monday afternoon of this week and listened to words of tribute from the Rev. Dr. Frear, who had known him intimately for many years.

One day last week Dr. Wilcox met with an automobile accident from which he did not recover, and on Saturday his spirit passed from the bruised body into the higher life.

When Pilgrim Church, Oakland, was organized in 1887 Dr. Wilcox and his wife, Jennie Dwinell Wilcox, were among the charter members, and they have worked therein all the years since with exceptional devotion.

Dr. Frear spoke of the fidelity of Dr. Wilcox as the kind that goes to the heart, and said that the church would miss him sorely. He spoke of his work as a physician and of the large place he had gained in the homes and hearts of the people by his ministries in this profession; of what he had been and had done along civic and educational lines and of the loftiness in ideal and practice in all these relations of life. Day by day he went about doing good; and what he was as citizen, as physician, as church member, and church official—that which he put into these varied activities, said Dr. Frear, "stands for our rebuke if we take a lower view or lower courses in life."

Dr. Wilcox was born in Flint, Michigan in 1850, and was one day past 66 years of age. He came to California when he was 17. In 1885 he was graduated from the medical department of the University of California.

Campbell. Our church is trying a new plan for our Junior C. E. The Juniors occupy the front seats at the morning service, then during the hymn following the talk to the boys and girls, they march out to the Boy's Gymnasium for their Junior Endeavor meeting. The plan works fine so far. Last Sunday evening the pastor preached a

"Story Sermon" based on the book of Ruth. Our local editor was present, and on his return home was so interested he read the book through before he retired. Others did the same! We are looking forward to a treat on the evening of Palm unday, when Mrs. Cleaves of So. Cal, gives us her Lenten Service on "Paul" with Songs and Readings.

SOUTHERN CALIFORNIA EVENTS.

Woman's Board and Woman's Home Missionary Union Meetings in Pomona.

A clever woman, in giving her report at the annual meeting of the Southern California Women's Missionary Societies held last week at Pomona, quoted the definition once given by a benighted individual of a missionary society. He said that it was made up mostly of women who were all old, all looked about alike, all dressed in black, all very sad and serious and all very poor.

This description provoked a peal of laughter from the large audience of alert, well-gowned, happy-faced women who made up the crowd of delegates and visitors that well-nigh filled the spacious auditorium of the First Congregational Church at Pomona, where the convention was held. More than three hundred and seventy registered, and the attendance was without doubt the largest in the history of the organization. The church at Ontario of which Ralph B. Larkin is pastor, bore the banner for the largest representation in proportion to its membership—fully forty delegates registering from this church alone.

The two-day session went off with snap and vigor under the leadership of Mrs. James H. Lash of Pasadena, president of the Southern Branch of the Woman's Board of the Pacific. Some special features of the programme were the addresses by Miss Mary F. Long of Chihuahua; by Miss Sarah A. Bundy of Los Angeles; by Dr. H. H. Kelsey of San Francisco, and the introduction and response of the many missionaries present. This last by the way, was very impressive. In response to an invitation from the president eighteen missionaries lined up in front of the platform and, one by one, named the field of their work and the length of service. There were missionaries from Turkey, China, Japan and Mexico, beside a number from home stations among the mountain whites and the Indians in Arizona. After that, the mothers of missionaries now on the filed were requested to come forward and six responded, one white-haired woman among them having both a daughter and a granddaughter working in Mexico. Miss Mary F. Long, principal of the Girls' School at Chihuahua, spoke at length on conditions there, and a group of little Mexican girls of the Pomona Mission sang and recited very cleverly. Miss Long reported that, in spite of the disturbance in Mexico, a fine dormitory that will accomodate 70 girls is now being built at the school she represents in Chihuahua.

The financial report of the Missionary Union of Southern California was gratifying with its statement of nearly $8000 receipts during the year, all of which with the exception of a balance of about $60 has been disbursed. Mrs. Martin Abernethy of Claremont, in speaking for the educational committe, reported contributions in excess of $1000 for home and foreign work.

Mrs. H. K. W. Bent presented the educational missionary movement at Asilomar very eloquently. She called it a place of vision and of great inspiration and urged a large number of delegates for the session the coming summer when the very pertinent topic will be, Latin America, that continent to the south of us that is just now looming large on the horizon. As an incentive to attendance for the Asilomar conference the Union has offered to pay the registration fee for the first ten delegates who apply.

Rev. J. M. Schaefle's Silver Anniversary.

A notable event in Congregational circles in Los Angeles during the past week was the celebration of the 25th anniversary of the pastorate of Rev. J. M. Schaefle of the Pico Heights Congregational church. So far as known he holds the record for long pastorates in Southern California. The anniversary services were held last Sunday morning, afternoon and evening. Mr. Schaefle preached the sermon at 11 o'clock and at 3 o'clock there was a fellowship service participated in by many brother ministers representing practically all the evangelical churches in the city, each of whom brought fraternal greetings and paid eloquent tribute to the splendid service of the faithful and popular pastor of the church. At the evening service, Dr. Hugh K. Walker, pastor of the First Presbyterian Church of Long Beach and for many years pastor of the Immanuel Church of Los Angeles, preached, and representatives of the Southern California Congregational Conference spoke. Altogether it was an occasion long to be remembered. This church plant represents a value of about $20,000; has a membership of 400 and a Sunday School enrollment of 200.

Notable Lenten Sermons.

Dr. William Horace Day is preaching a series of notable lenten sermons on Sunday mornings at the First Church and Passiontide services will be held April 18-21 inclusive at 7:45. The pulpit platform has been entirely rebuilt to accomodate the large and constantly growing chorus choir that is doing such splendid service under the leadership of G. Haydn Jones. Last Sunday evening Rev. Jas. E. Sprunger, State Secretary of the Y. M. C. A. spoke on the prison camps of England, France, Germany and Austria where he spent eight months at the suggestion of John R. Mott.

Los Angeles, April 10. **Sydney Ford.**

STATE CONFERENCE OF SOCIAL AGENCIES.

The California State Conference of Social Agencies (formerly the State Conference of Charities and Corrections) will hold its annual meeting in Los Angeles May 1-5, 1916. It is expected to have more than 2,000 delegates present to hear the leading social workers in the United States and to discuss vital social problems.

Among the national social workers who will be present and participate in the Conference are: Dr. Edward T. Divine, Editor of the Survey and Director of the New York School of Philanthropy; Alexander Johnston of Philadelphia Field Secretary of the National Committe on Provision for the Feeble-minded; and Judge Harry Olson, Chief Justice of the Chicago Municipal Court. Several others of equal fame will also be present.

This Conference will be of special interest to the Church people of California. There will be two sessions devoted to the Church and Social Service. Experts will speak on special phases of social work intimately connected with the Church.

Ministers are asked to speak of this Conference to their people and all Church people are urged to attend.

Rev. E. Guy Talbott, 1101 Wright and Callender Building, Los Angeles, is the Chairman of the Committee on Protestant Church membership in the Conference. The membership fee is One Dollar, which entitles the member to all sessions of the Convention and to a copy of the printed proceedings.

PACIFIC THEOLOGICAL SEMINARY SUMMER SCHOOL OF RELIGION IN LOS ANGELES.

The faculty of Pacific Theological Seminary, desiring to extend its services to the churches, the ministers and all interested people, and welcoming suggestions from southern California friends, has decided to offer in Los Angeles a summer school of religion.

The date will be May 29 to June 9, 1916. The place will be the First Congregational Church.

The registration fee will be one dollar, covering the whole program of the school.

The following schedule of courses will be given:

Forenoons, 9-12, Monday to Friday.

1. New Testament Study, Jesus and Paul.
   Professor C. C. McCown.
2. Christian Doctrine and Experience.
   Professor J. W. Buckham.
3. Social Applications of Christianity.
   (First week)
   Rev. A. W. Palmer.
4. Religious Education.
   (Second week)
   Rev. M. B. Fisher
5. Brief Devotional Service.
   President C. S. Nash.

Afternoons: No Appointments.

Evenings, 7:30: Monday, Tuesday, Thursday and Friday.

Four Lectures on the Old Testament Prophets.
(First week)
Professor W. F. Bade.

Four Addresses on Modern Interpretations of Christianity. (Second week)
Rev. R. C. Brooks.

The forenoon courses are arranged for those who desire help in studious and thoughtful work on he selected subjects.

The evening lectures and addresses will be of interest to all earnest people who care to hear some of the most important Biblical and Christian themes presented in a scholarly, reverent and masterful manner.

This proposed school of religion will welcome all persons who desire to attend on payment of the nominal registration fee of one dollar.

A complete schedule of courses, topics and hours will be sent all who request it. For further information address President C. S. Nash, Berkeley, California.

We would willingly have others perfect, and yet we amend not our own faults.—Thomas a Kempis.

What we do to-day is more important than what we intend to do to-morrow.

Self-denial means an increase of virtue.

WASHINGTON NOTES.

Rev. J. N. Pendleton, formerly Sunday school missionary for Eastern Washington and Northern Idaho, has been called and began work with the Priest River church, Ida., as successor of Rev. J. M. Skerry. The parsonage has been remodeled and modern conveniences installed. Mr. Pendleton has done good work as Sunday school missionary for five years, and has organized many schools, and fostered weak ones.

Three new pastors have recently been called and settled at Spokane, Wash.: Rev. C. H. Burdick at Pilgrim, Rev. Philip E. Bauer at Plymouth, and Rev. W. S. Carne at Corbin Park. They have started on the work with splendid courage and vigor, and with promise of special fruitfulness. We count them a real acquisition to the ministerial strength of the city, and give them a hearty welcome to the Congregational fellowship.

Rev. Amos A. Doyle has received a most hearty welcome by the Hillyard church, a suburb of Spokane, and he is preaching to large audiences, and all branches of the church are getting into fine working condition.

Rev. J. M. Skerry is occupying the Trent parsonage, and he and his family are happy among an appreciative people. He is preaching in addition to Trent, at Pasadena and Glenora, and the work looks promising.

Rev. J. Morgan Lewis, formerly of Weaverville, Cal., preached his initial sermon as pastor of -the church at Almira, last Sunday. His work at Weaverville has been highly commended and we bespeak for him a pleasant and prosperous pastorate in his new and extensive field.

Mr. Farris, of the last class at Oberlin Seminary, has begun work at Colville, and the people have rallied around him in a manner that promises great things.

Rev. F. A. Abbott, of Loon Lake, is supplying the Deer Park Church.

Dr. Milford Lyon and his party have been laboring in this city for five weeks with good results. Dr. Lyon has preached good, strong sermons day by day, giving evidence of extensive reading and profound thinking, and his appeals have been passionate and effective. His assistants are among the best that have ever been in this city, men and women of good parts and giving evidence of thorough consecration. It is a time of refreshing from on high and we are expecting greater things during the last two weeks.

The ministry and churches of all the evangelical denominations have entered into the movement most heartily.

Spokane, Wash., April 16, '16. J. E.

A MEMORIAL TO SAMUEL B. CAPEN, LL.D.

The name of Samuel B. Capen is dear to every Congregationalist in America. He gave so freely of his time, his money and his genius for the advancement of every good cause and he entered so freely into all our councila that he will long be remembered as one of our great leaders and godly men.

Congregationalists all over our country, in recognition of what he has done for them, are now uniting to build to his memory a magnificent building to be called the Samuel B. Capen Memorial.

The movement originated with the Samuel B. Capen Bible Class in the Central Congregational Church of Jamaica Plain, a large group of men for whom Mr. Capen prayed every day by individual name. His prayers have

been answered and men of the class have become a band of missionaries going into shops and stores gathering men into the Kingdom. But while the movement started with this class it is spreading over the land and men from distant places are sending contributions for this Memorial.

The building will cost $50,000, and is to be used as a center for for social and religious activities. It will be the home of seven or eight hundred men who received their impulse for service from Mr. Capen. It will be the headquarters of the Central Music School, an institution that gives a thorough musical education to the children of the poor, a school that already has a large enrollment but cannot grow further for lack of accommodations.

When Mr. Capen was living he was one of the prime movers in the establishment of a popular type of Sunday evening service in the Central Church. It is not uncommon now to turn several hundred people away from that service on a Sunday evening. The story of homes kept together, of drunkards reformed and sinners converted would rival the best reports of great missions in our cities. This Memorial will be made a recreation center for these people, giving them a place where they can spend their evenings and receive inspiration and uplift.

We believe there are hundreds of people all over this country who will consider it a privilege to have a part in this Memorial. Gifts may be sent to Rev. Chauncey J. Hawkins, 34 Elm Street, Jamaica Plain, Mass., the pastor of the Central Congregational Church.

The Home.

THE MOTHERS OF YESTERDAY, TODAY AND TOMORROW.

As we think of the Mothers of Yesterday, our thoughts are carried back to the pioneer days, when our forefathers began clearing away the forests, building homes and cultivating the soil, thus laying the foundation of the wealth and prosperity of which we as a nation boast; when our cities were but villages; when the Indian was yet in his savage state and the woods were infested by panthers, wolves and bear, which were a constant menace to the lives of these early settlers.

The mother, as we see her at that time, was the true helpmeet of the father, and to her is due much of th credit of his success. We find her assisting him in every way to meet the demands of a fast-increasing family, and, by her frugality and industry, by working early and late, spinning, mending, sewing, cooking, washing dishes and doing all sorts of work, of which we now speak as menial labor, but which she regarded as part of her duty, she kept her family well-fed, well-clothed, and at the same time, by her cheerfulness and love, she kept them happy. Family ties were strong, and what was the interest of one was the interest of all. The mother was their counselor and advisor, and her word was considered law.

But, even though surrounded by a loving and happy family, the struggle for her was a hard one, for she enjoyed few of the material comforts, and none of the luxuries of life. She had no motor-car in which she could ride in ease and comfort to the village to purchase her household supplies, no telephone by means of which she could order them sent out, no fast express to bring them, but had to make a long and perilous journey to obtain the needed articles. She had no electric cookers, washers and ironers, nor any of the many conveniences which we today consider as necessities, but had to go through the routine of her daily housework, using the most crude utensils.

Her tastes were simple, her dress was plain, her manner honest and unaffected. She regarded truth as sacred, and her duty to her family and friends as inviolable. No undertaking was too difficult for her to attempt, if some neighbor or friend could be benefited thereby. Her neighbors, who were sick or in distress, knew that she had the remedy for their ills, and that with her coming all would be well. She was there to help usher into the world the new-born babe, and to close in death the eyes of those who has just started on their journey into the unknown.

She taught her children morality, frugality and all the virtues that go to make good men and women.

Such was the Mother of Yesterday. Her sons were the great men of the country; men whose lives were clean, complete, full of good deeds, and whose names will live through the succeeding centuries.

Let us honor her memory, for we know that it is her influence which speaks through the lives of these noble men, many of whom, too, have gone to their final rest.

The Mothers of Today, unlike the Mothers of Yesterday, are not a distinct type. In fact, the Mothers of Today represent many types.

The majority of the Mothers of Today have the same noble instincts, the same lofty ideals that were upheld by the Mothers of Yesterday. In the very nature of things, it could not be otherwise, for the human heart is not barren, and the good seed that was sown therein has brought forth fruit of its kind.

Yet, it is a lamentable fact that the tendency of the times is towards degeneration.

This condition obtains particularly with the idle rich. Having all her material needs provided for, the mother relinquishes her household obligations to her servants, and devotes her time to fashion, clubs and social functions. Her children, like her automobiles and household furnishings, are left to the care of others, whose highest aim is, not to look after the welfare of those in their charge, but to get the highest wage for the least service. These servitors are not fitted to direct the mental or moral development of these precious little ones, yet they are frequently their constant companions.

The Mother of Today, if she be a woman of means, seems to think she has provided for her home, if she has furnished it lavishly and in good taste, and is providing well for her children, if she clothes them in fine raiment, and buys for them everything they may want. The children know no privations; their every want is supplied. They have no idea of thrift nor knowledge of economy. They are not taught to work, but, as soon as they are old enough, are sent away to school. After a few years, they return bringing with them many theories of life, and much elegance of manner, but no practical knowledge that can enable them to make a living, should misfortune overtake them.

The mother of these helpless creatures seems to think she has performed her highest duty to her daughters, if, by her cleverness or her wealth, she succeeds in marrying them off to titled foreigners, and to her sons, if she can prevent them from marrying actresses.

The love and respect which was shown to the Mothers of Yesterday by their children is not granted to this type of the Mothers of Today. But are these Mothers of Today

as deserving as the Mothers of Yesterday? Let us look for our answer in the daily press and in the proceedings of the divorce courts.

The Mother of Yesterday would have felt eternally disgraced, if a breath of scandal had sullied her name, but the Mother of Today may have two or three husbands, and yet feel that she is an important factor of society, and be accepted as such.

There is yet another type of the Mother of Today, who is the antithesis of the idle, rich woman. She belongs to the poor, hard-working class. She looks with envious eyes upon her wealthy neighbors, who dress in fine clothes and enjoy every luxury that money can buy. She desires all the elegance that they possess, but, not for herself; oh, no, she wants it for her daughters. So, poor, deluded mortal, she works and pinches and saves, denying herself even the necessaries of life, that they may make a good appearance. She brings them up in idleness, so that their hands may show no signs of toil, and provides for them what accomplishments she can, for it is her fondest hope that some day they may capture rich husbands and join hands with swelldom. Happily, however, this type is fast becoming extinct.

Then, there is the type of the Mother of Today, who, early in the lives of her children, has allowed them to gain the mastery of their own affairs. She regrets that they are disobedient, and weeps bitter tears over their misdoings, but is too weak to exercise any control over them. They follow in the footsteps of their own desires, which frequently leads them in the ways of the vicious and wicked, while she in her sorrow sits at home, not knowing where they are, but anxiously awaiting their return.

With this condition of affairs gradually but constantly gaining ground, what can we hope or expect from the Mothers of Tomorrow? We cannot go back a hundred years to the time of the Mothers of Yesterday, in order to learn the lessons that were learned by them through privation and toil, but, if we would have the Mother of Tomorrow rear their children to become useful men and women, to respect the laws of God and man, let us begin by teaching them now, the lessons of industry and thrift, of self-abnegation, of patience, and, above all, of virtue and honor. Let us lead them in the ways of righteousness, and, by example, instill in their minds the love of a just and pure life.

Let us keep fresh in the memory of the daughters, the old proverb, "She looketh well to the ways of her household, and eateth not the bread of idleness."

Then will the question of the Mothers of Tomorrow no longer be a matter of conjecture nor anxiety, for we shall have positive knowledge that the coming generations will be amply fitted for the world's great work which awaits them.—Georgine Van Nelson, in Table Talk.

For The Children.

THE MAGIC WORD.

Bennie was cross. In the first place it rained when he wanted the sun to shine. Then he had cut his finger, and now he he was hungry and Jane wouldn't give him anything to eat. "You've got to give me some bread and butter," he said.

"You go along and stop your noise," replied Jane.

So Bennie wandered out in the garden and found George playing with his ball.

'Give me my ball," he said crossly. "You've had it all the morning."

'Don't bother me," replied George. "I'm not finished with it."

Bennie turned away, half crying. Annie was sweeping the parlor. "I want you to put some salve on my finger and tie it up," he said. "It hurts."

"Wait a little," replied Annie. "I'm so busy now."

The tears in Bennie's eyes got bigger, and soon began to fall fast. He lay down on the sitting-room couch and sobbed, and there mamma found him a little later.

"Why, what's the matter, Bennie boy?" she asked.

"Any one won't do a thing for me," he cried. "They just send me off instead of doing what I ask them do."

"Perhaps you haven't used the magic word."

Bennie brushed away the tears and looked up. "Magic word?" he said.

"Why yes. Didn't you know there was a magic word that would make people do just what you wanted?"

"What is it, mamma?" cried Bennie.

Mamma whispered in his ear. Bennie wiped his eyes, grinned, and then jumped down and ran to the kitchen. "Oh, Jane," he cried, smiling, "please give me some bread and butter."

"Of course I will," said Jane, and she put jam on it, too.

Bennie sat on the doorstep to eat it, while he watched the clouds break away and let the sunlight through. Then he went out in the garden.

"Please, George, may I have the ball now?" he asked, smiling.

"Catch it," said George, tossing it to him. "I'd have let you have it long ago if you hadn't been cross."

When he had grown tired of play he went and stood beside his mother where she sat sewing. "Well, Bennie boy, how does the magic word work?" she asked.

But before he could answer, little May came in with a frown on her face. "You promised you'd make me a dollie, and you didn't do it," she complained.

Bennie laughed. "I think I'd better teach May the magic word, too," he said to mamma.—Exchange.

GREAT-GRANDMA'S SABBATH SHOES.

"What a funny little block of wood! The top of it's all prickly with little points."

Eric turned it over and over in his hand, curiously.

"And see what a funny little sofa this is, Eric Bunce!"

"Sofa! It's just a bench, made out of nothing but pine wood!"

"Well, it's got a cunning, deep-down seat in one end, with leather over it. I guess the other end's a table. It's queer."

"Everything's queer up in this old attic. Let's go and ask great-grandma. She knows everything."

"An' maybe she'll say, 'It reminds me.' An' that'll be splendid. I do think great-grandma's 'reminds' are just as nice, Eric Bunec!"

"So do I, Annis Em'ly! Come on!"

And away the children scampered to great-grandma's

sunny room.

"A bench, dearie?—bench?—bench? Why that must be father's old shoemaker's bench, that old Uncle Nehemi Marlin used to sit on when he came round shoemaking. Oh, yes; and that's the old block of shoe pegs you've got in your hand, Eric. Bring it here, dearie. See, he used to cut off a slice, and then break off the pegs like matches. That's the way shoe-pegs were made when I was a little girl. The shoemaker came round once a year, and stayed long enough to make up shoes for the whole family.

"Oh, my! How funny!" laughed Annis Emi'ly. "Just the way mother's dressmaker does! Did he make your boots, too, great-grandma?"

"Everybody's. The men folks had heavy cowhide boots, and we girls had calfskin ones that we thought were nice enough for anybody. Uncle Nehemi' made them very daintily, we thought."

Great-grandma's tone had a hint in it. Annis Emi'ly—she was named for great-grandma—tucked her feet up under her petticoats hurriedly, and wished she hadn't complained because her new boots were so homely.

"Tell some more, please do," she said, hastily. "Tell 'bout how they buttoned 'em or laced 'em."

"Laced always, Uncle Nehemi' used to make his own lacings out of leather. He cut off thin strips, and then rolled them hard between boards to make them round. We children always used to be standing round, watching him do everything. It was a great treat. And that reminds me"

"Oh, goody! A 'remind'!" shouted Eric. And Annis Emi'ly ran to call the other children.

"Come, quick!" she cried, "Great-grandma's 'reminded'!"

Great-grandma took off her spectacles to laugh. She shook so hard they would tumble off.

"That reminds me of what happened to my Sabbath boots once. How I cried! It meant a good deal to lose your Sabbath boots in those days. You see, in summer we children always went barefoot. And Sabbaths we carried our shoes and stockings in our hands, and put them on under Deacon 'Bial Peter's big oak, and then took them off again to walk home. Church was three miles away; and it would have worn them out too much to wear them all the way—dearie me, yes! "Well, this Sabbath we got there early, and thought we'd leave our shoes under the oak and run down to the cranberry creek for a wade. Mother never allowed us to on Sabbaths, but we went."

Great-grandma's sorrowful gaze rested on Annis Em'ly with a dreamy look, as if she though Annis Em'ly were her own long-ago, naughty self.

"We went. When we came back, Deacon 'Bial's old ram was just chewing up my second shoe. Oh, dearie me!"

That was the end of great-grandma's "remind." There wasn't any moral.

"Great-grandma never says morals. She looks 'em!" Eric said.

"She wasn't laughin' when she got through. She looked sorry," Annis said, thoughtfully. " 'Most a hundred years is a long time to stay sorry in, Eric Bunce."

"Well," Eric said, wisely, "then you must mind your mother!"—Annie Hamilton Donnell, in ion's Herald.

It is far better to limp all the way toward heaven than never to make the start at all.

Faith is trust with its coat off and its sleeves rolled up.

It does not take any more ground to raise a flower than it does a useless weed.

If we knew our brother as God knows him, we should never dare to despise him any more.—G. H. Morrison.

To Reduce the High Cost of Living

Send for our **Wholesale to Consumer's Price List** of General family supplies.—**SMITHS' CASH STORE, 108 Clay St., San Francisco, California, U. S. A.**

Kindergarten Normal School

State Accredited List.

After June 1st **Miss Barnard's Kindergarten Normal School** will be in its permanent home at

2748 ASHBY AVE., BERKELEY,

Until then address:

Miss Grace Everett Barnard,

Hotel Shattuck, Berkeley, Cal.

DON'T LET THE CHILDREN—

Bite their fingernails.
Lick stamps or envelopes.
Taste samples of medicines.
Suck slate pencils or lead pencils.
Pick up trash on the street.
Play with strange dogs or cats.
Play with matches, oils or fire.

POMONA COLLEGE

CLAREMONT, CALIFORNIA

Twenty-eighth Year Opens Wednesday, September 22, 1915.

Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,

THE REGISTRAR.

Pacific Theological Seminary

Located at

BERKELEY

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address PRESIDENT, C. S. Nash, D.D.

MILLS COLLEGE

A COLLEGE FOR WOMEN

Suburbs of Oakland, California

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.

For Catalogue and Information, Address,

REGISTRAR, Mills College P. O., Calif.